

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

Vol. XXVII

AUGUST, 1910

No. 8

EDITORIAL NOTES

THE language of eulogy as applied to the Lord Jesus Christ in the Scriptures calls forth the wonder and admiration of every person who attentively reads the Word of God. From Genesis to Revelation He is the fairest of ten thousand and altogether lovely. The descriptive and poetical titles appeal to every intelligent mind, and the heart of the believer is especially moved by the appellations that present Him as the Advocate, Author and Finisher of Faith, Bread of Life, Brightness of the Father's Glory, Counsellor, Deliverer, Eternal Life, Friend of Sinners, Gift of God, Help and Shield, High Priest, Lamb of God, Leader, Long-Suffering, Lord and Master, Messiah, Mighty God, Morning Star, Only-Begotten of the Father, Prince of Peace, Prophet, Priest and King, Propitiation, Rock, Saviour, Shepherd, Son of God, Son of Man, Surety, Teacher, Treasure, The Way, the Truth, and the Life, Word of God, the Same Yesterday, To-day and Forever.

Every one knows that such titles as these could be properly applied to but one Being. As God and man, the Lord Jesus Christ touches heaven and brings it down, with all its blessedness, to human beings; and at the same time lifts up His followers who have come to Him in sincerity and truth above the ills of humanity into the happiness and peace that flow from union with Him who has all power in heaven and on earth. Not for Himself did He seek power and glory; He came not to be ministered unto but to minister, and He has opened the way for every human being who needs a counsellor, a friend, a deliverer, a Saviour, to draw near unto Him who is faithful that promised.

The Name Which is Above Every Name

All Christians rejoice in the titles of adoration, reverence, love and affection bestowed upon our Lord by the sacred writers, and delight to use them in prayer and thanksgiving. With the Apostle Paul we believe that the Son of God made Himself of no reputation and took upon Him the form of a servant, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name:

"That at the name of Jesus every knee should bow; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Monkish Compilers of Litanies Deceivers and Perverters

While the name of Christ is universally revered, and all good people are pleased to see it honored, it is a strange perversion of religious truth and poetic sentiment to distort the titles and honors of the Son of God, and apply them to a created being. The deceitfulness of the Roman Catholic system is exemplified fully in giving to the Virgin Mary, the mother of the humanity of Christ, many of the titles which are due to Him alone. In the litanies of the Virgin Mary and the saints, many of these titles are to be found; and the people do not know that the monkish writers who compiled those lists of prayers stole many of the terms used in them from passages of Scripture referring to Christ.

Mary is addressed as "Queen of Heaven," "Sole Hope of Sinners," "Queen of the World, the Advocate, Hope and Refuge of Sinners," and by many other titles which can only be properly applied to Christ. The most famous prayer of St. Alphonsus Liguori says, "I worship thee, great Queen, and give thee thanks for having saved me from hell, which I had so often deserved." What a blessing for the Catholic people it would be if the Pope and his priests would, instead of glorifying Mary, say to all the members of their Church:

Come to the Saviour, make no delay,
Here in His Word He shows us the way;
Here in our midst He's calling to-day,
Tenderly saying "Come!"

Arrogant Roman Titles—Mr. Roosevelt's Strenuous Degree

In the affairs of this world men are sticklers for the dignities and honors to which they are entitled. This is notoriously true of the Roman ecclesiastics who have so persistently perverted the truth of God and made the way of the Lord so difficult for the people. The Pope must be addressed as "Holy Father"; a cardinal, "Your Eminence"; an archbishop, "Your Grace," etc., rivalling the rulers in monarchical countries. None of these Roman dignitaries could compare for a moment with ex-President Roosevelt, whose recent achievements in killing lions in Africa, snubbing the Pope in Rome, and receiving the degree of D.C.L. from Oxford University in England, are fresh in the public mind.

Lord Curzon, the Vice-Chancellor, in conferring this degree thus addressed Mr. Roosevelt in sonorous Latin, of which the following is a translation:

Most strenuous of men, most distinguished of citizens to-day playing a part on the stage of the world, you who have twice administered with purity the first magistracy of the great republic, and may perhaps administer it a third time, peer of most august kings, queller of men, destroyer of monsters wherever found, yet most human of mankind, deeming nothing indifferent to you, not even the blackest of the black, I, by my authority and that of the whole university, admit you to the degree of doctor of civil laws, honoris causa.

Lord Curzon could not well refer to Mr. Roosevelt's snub to the Pope as one of his mighty deeds. But it will go down in history as his greatest achievement.

Archbishop Ireland Admonished by a Learned Catholic

Among the letters that came to the office of THE CONVERTED CATHOLIC, just before the Editor sailed for France, last month, was a bulky document addressed to Archbishop Ireland, of St. Paul, Minn., which has been duly forwarded to him.

In the letter to the Editor, which was signed "A. P.," were a £5 Bank of England note and these kind words from the writer:

"I read with much interest and amusement some of your letters to a pattering prelate, who somehow reminds one of "Soapy Sam," although totally destitute of Bishop Wilberforce's capacity as an organizer, ability as a preacher before all classes of society, and command of the English language.

"Could all the aspirants—only less numerous, seemingly, than those that in the country of the Gadarenes ran violently down a steep place into the sea and were choked—on the mainland and islands of this hemisphere, who aspire to the salutations 'Eminentissimus' and 'Princeps' be rallied to the courage of their common conceits, if not in one another—some of them would break into the consistories of the Vatican."

The letter to Archbishop Ireland, a most learned document, is too long for these pages, but if the St. Paul prelate will reply to it, room will be found for his statement. If he should fail to do so, he may hear further of the matter.

Meanwhile the thanks of all connected with THE CONVERTED CATHOLIC are hereby rendered to A. P., and the hope expressed that he will write soon again on those ecclesiastical subjects with which he is so evidently conversant.

The Bible House of Los Angeles

For several weeks accounts have been reaching this country of war in Central America, and menaces of war and other disturbances in South America. All those countries have been practically ruled by the Jesuits ever since the Spanish adventurers carried the blight of the Papacy to Peru and to Mexico centuries ago. Although the people have in large measure turned away from the Roman Church, yet the hierarchy still has great political power in nearly every country. But the light of education is beginning to dispel the moral and intellectual darkness of those lands, and the work of Protestant missionaries and Bible societies is doing much to deliver the people from the errors and superstitions of Roman Catholicism. The great remedy for all the ills of Central and South America—and of Cuba and Porto Rico and the Philippines as well—is the Gospel of Christ; and one of the most effective methods of spreading it is by the circulation of the Scriptures, which are able to make all who read them wise unto salvation. One of the most useful agencies in doing the work of taking the good news of salvation to all the Spanish-speaking countries of the world is the Bible House of Los Angeles, concerning which an advertisement on the third page of the cover of this Magazine gives further information. It is an enterprise that deserves the support of all who desire to promote the evangelization of all the Spanish-speaking people.

Rome in South America

Mr. Robert E. Speer, one of the Secretaries of the Presbyterian Board of Missions, a leader in the Students' Volunteer Movement, who has recently returned from a visit to South America, in describing the conditions he found in various countries said that there is ten times more need for maintaining Christian missions in South America than in the Chinese Empire. The moral state of Latin America is deplored even by the leaders of the Roman Catholic Church. "The South American people," he said, "do not object to the Monroe Doctrine, but they do object to the negative attitude of the United States, keeping the help of the European nations out, but giving little constructive help herself."

In the face of the assertions so frequently made in this country that Rome is the friend of education, enlightenment and progress the following figures possess illuminating interest, especially when it is remembered that the Roman Church has been in control in all South America for four hundred years. Mr. Speer said:

Latin America, especially South America, is a country of appalling illiteracy. The average illiteracy in the American nation, including the children under ten years of age not in school, is 16 per cent.; the Republic of Brazil, is 85 per cent.; Argentine Republic, 60 per cent.; Chile, 60 per cent.; Bolivia, 80 per cent.

Comparing Japan with all South America, as having the same population—40,000,000—Mr. Speer said there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of South America. If our educational institutions are justified, as they are, in Japan, they are threefold more justified, on the face of the facts, in South America. On another matter he writes:

According to the last Government census, 18 per cent. of the population of Brazil is illegitimate, 27.5 per cent. of the population of Uruguay, 50 per cent. of the population of Ecuador, and 58.5 per cent. of the population of Venezuela. Only 6 per cent. of British blood and only 7 per cent. of French blood are thus tainted, but between 25 per cent. and 50 per cent. of the blood of South America. I asked my friends down in Buenos Aires what their experience was as

to the morality of student life in South America. They said they could count on the fingers of one hand all the students whom they knew who were leading unsullied moral lives. I made the same inquiry about a college in China, and found that the estimate was 50 per cent. living unsullied lives.

Even such as they are, the number of priests is "fearfully inadequate." For the six millions of people in Argentina there are only 250. In a journey of six hundred miles along the Magdalena River only four small churches were seen, and "there is not a town in the United States where there are not twice as many people at church every Sunday as you will find in South America. I myself visited eighty Catholic churches in different parts of South America. In not one was there a picture or a symbol of the resurrection or the ascension."

Romanism and African Paganism

From a recent issue of the *Missionary Review of the World* is taken the following paragraph written by a West African missionary:

"Our Roman Catholic neighbors do not help us much to enlighten the people here in Angola. At Malange, six miles from Quessua, they have a school and church. Among the trades taught is brewing, and a great quantity of beer is sold from this so-called religious center. Some time ago one of the priests went through the country touring and teaching the people. He brought with him large quantities of rum, of which the people are very fond, thus trying to entice them to his meeting. At one of these places a chief drank so much rum that he died in a short time from the effects of it. They also believe in slave holding. Lately a man whom we know went and sold himself to the same Catholic mission. A catechist near our mission has a real wife and at least two concubines."

The great difference between Romanism and the true Gospel of Christ is that the latter saves people from their sins, and the former offers them a so-called religion that they can possess while continuing to live after the evil desires of their own hearts.

The Coke Mission in Pennsylvania

Among the recent callers at Christ's Mission was the Rev. Dr. S. W. Davis, Superintendent of the Coke Mission, which has for twenty years been doing splendid work among the Roman Catholic people of Slavic origin who labor in the coke region of western Pennsylvania.

Dr. Davis has published one of the most intensely human documents it would be possible to read in a pamphlet written by Miss Mary Brehovsky, one of the workers in the Mission, who was converted through its agency. It is entitled "What Becoming a Christian Meant For Me," and gives a vivid presentation of the mental and spiritual process by which this Roman Catholic young woman passed from the superstitions of Rome to the truths of the Gospel. The first paragraph reads thus:

A Christian?—But should anyone have asked me long before whether I was a Christian, I would have said: "Of course I am a Christian, and I have been all along." And I was, if being a Roman Catholic, attending nothing but the Catholic schools, going to church every Sunday, keeping the holidays of saints, fasting on Fridays and all fast days, and going to confession, meant being a Christian.

After her mother's death Miss Brehovsky left home to work in a Christian family, and in writing of her life there she says:

The people for whom I worked, by their kindness and interest in me, in a way prepared my heart for what was to come later. This is especially true of the "mother," who is an invalid, and lives very near the Saviour. As I waited upon her the Holy Spirit put it into her heart to talk to me about God, His Word and His Beloved Son, our Saviour. Oh, if only more women would take a little interest in their servants, not having the idea that they are interested in nothing but the kitchen, but remembering that they have precious souls to be saved.

Miss Brehovsky had many trials in passing from darkness to light. "I prayed Jesus to forgive my sins," she says, "but I still seemed in awful darkness. I became worried, and these things were always in my mind so that I could not sleep or eat." She continues:

For two or three Sundays I attended the Methodist church with a friend, to see what kind of a church it is. I listened to every word of the sermon, and was much moved by the prayer that was offered. There were no altars, no candles, no saints, no



Miss Mary Brehovsky

pictures. The minister looked just like other men, the services were simple, and all in a language that everybody could understand. It was all so different from my church, and yet I did not feel strange. Somehow during my prayer I felt God to be very near, nearer than ever before.

When Miss Brehovsky was converted her father gave her fifteen days in which to leave home, but within four months he allowed her to return and spend Christmas with him and the other members of the family. The closing words of the pamphlet are: "I visit my people freely now and am still praying for them; and as the Lord has done great things in the past, I expect still greater things in the future."

The picture of Miss Brehovsky shows her to be a fine type of the Americanized Slovak girl.

This booklet of twenty-four pages is intensely interesting and should be widely circulated. Our readers may send stamps for copies to Rev. S. W. Davis, 1016 South Avenue, Wilksburg, Pa.

THE ANTHRACITE MISSION

The success of the work of Coke Mission in western Pennsylvania is commensurate with that of the Anthracite Mission, with its numerous branches in the eastern part of the State. Some years ago a gentleman in Hazelton informed us that the evangelization of the immigrants which THE CONVERTED CATHOLIC had persistently advocated was undertaken in that district by the readers of the Magazine, and that from their efforts grew the extensive work of the Anthracite Mission, which is accomplishing so much good in the mining regions.

"The Italian Waldenses"

"A Short History of the Italian Waldenses," by Sophia V. Bompiani, gives within a compass of 175 pages a capital outline of the fiery persecutions to which these staunch defenders of the evangelical faith were subjected for centuries by rulers who allowed themselves and their soldiers to be made the tools of the Papacy. The great crime of these people was their refusal to acknowledge the supremacy of the Pope over the Bible in religion or over their rulers in civil affairs. On page 56 the author says that "many bishops, priests, monks and historians of the Roman Catholic Church have testified to the honesty and good conduct of the barbes (pastors) and also to their piety towards God and their charity to men, admitting that their only fault was denying the authority of Holy Mother Church" and not acknowledging it as the true Church, nor its superstitions as means to salvation.

The book is well printed on good paper and has a number of portraits and illustrations. Its value is increased also by a map and a topical index. The price is 75 cents, and by an arrangement with the publishers we are able to offer it as a premium for one new subscriber to THE CONVERTED CATHOLIC.

Items of Protestant and Catholic News

In the course of one of his sermons delivered in the Washington Heights Baptist Church, this city, Dr. Rufus P. Johnston spoke on "The Causes of the Waning of Religion in New York City." The principal reason in his opinion was the abandonment of old religious traditions and beliefs by incoming foreigners. Among other things, he said: "The vast majority of the people who come to America are Roman Catholics. In their homes they were taught that Protestants were monsters, and when they come here they find out the exaggerations of their spiritual teachers, and, of course, lose confidence in them." There is an open door for Gospel truth among such Catholics in all parts of our country.



When Mr. Fairbanks left Italy he went to Berlin, Paris and London, where he received, in succession, the most flattering attentions from the German Emperor, President Fallières, King Edward VII and the Prince of Wales, and all the leading men.

In London a banquet was tendered to him by Sir Robert Perks, the leading Methodist layman in England, who invited a hundred other distinguished members of the denomination to meet him. On his arrival in New York City he received a most enthusiastic welcome, and was the guest of honor at the banquet of the Indiana Society of New York, and his reception at Indianapolis formed a fitting termination to the series of imposing public functions of which he had been the center ever since what was intended to be a slight was put upon him by the Pope when in Rome.



In The Converted Catholic reference was recently made to the unsuccessful protest made by the Roman Catholic Archbishop of Malta against the toleration of Protestant religious services in that British possession.

When his appeal failed he had the insolence to address British public officials informing them of his displeasure at their enforcing the principles of religious liberty for all.

The latest information about this typical Roman prelate is that not long ago he issued a pastoral letter threatening with excommunication any person who should participate in designing or building any Protestant church or edifice.

A Chicago Roman Catholic paper, called *Extension*, complains, in referring to the large legacies left by the late Mr. J. S. Kennedy for Presbyterian enterprises, that "there has never been an even ordinary noticeable legacy from a wealthy Catholic to the cause of Catholic missions." The first legacy to Christ's Mission was from a converted Catholic.



At Mount Vernon, N. Y., a fire lately took place in a large stable containing ninety horses. The newspapers all reported that the firemen with much difficulty succeeded in rescuing a coach worth \$2,500 that had been presented to Archbishop Farley by James Butler, the owner of the Empire City racetrack.



John Dillon, the noted Irish political chief, recently said to Mr. Hugh Sutherland, author of "Ireland Yesterday and To-day": "I can say in all seriousness that Ireland has made more progress in the last ten years than during the past two hundred years."



At a meeting of the Georgetown, D. C., (Jesuit) University Alumni Association recently held at the Hotel Manhattan, in this city, the Rev. Joseph Himmel, S.J., President of the institution, said: "The desire to think as we please—that old non-Catholic poison—seems to have entered into the lives of some of us." There is certainly hope for the rest of the Catholic people when pupils of the Jesuits make known their desire for intellectual liberty.



A subscriber to THE CONVERTED CATHOLIC said, in a letter written from Paris last month: "The French Protestant churches are having quite a hard time, though they appear to have many faithful, zealous, evangelical ministers who are doing their best to bring about a revival of religion. The Roman Catholic clergy keep on howling against the French Government and the public schools. Very few people, however, are fooled by their outcry. It is a great pity that Americans do not understand the Roman Catholic Church so well as many of the French people do."

AN Associated Press despatch from the island of Guam, a Pacific possession of the United States near the Philippine Islands, says that the natives of that island were demanding the deportation of the Roman Catholic friars, and that a "schism" like the Independent Catholic Church, headed by Archbishop Aglipay in the Philippines "is feared."



A despatch from Rome, April 19, said:

The *Giornale d'Italia* says that because of his visit to ex-President Roosevelt, in Rome, Abbot Lawrence Janssens, Secretary of the Congregation of the Affairs of Religious Orders, has resigned all the positions held by him in the headquarters of the Church. The paper adds that the Pope has not yet taken any decision with reference to Abbot Janssens, but it is learned that the position of the Benedictine seems untenable. He was, later, sent to a monastery for several months.



The General Council of the Department of Isère, France, to which has been confiscated the celebrated Carthusian monastery near Grenoble, France, since the passing of the law separating Church and State, has turned the property into a school where teachers, employed by the State, give instruction in the art of making cheese. The vote of the people was given unanimously in favor of the present school, which is of great benefit to the inhabitants of the Department. All good people will rejoice that the industry formerly carried on there by the monks—the manufacture of intoxicants, so destructive to the souls and bodies of men—has been superseded by the production of good and wholesome food.



Recently, Cardinal Logue, the Primate of All Ireland, issued a condemnation of the Ancient Order of Hibernians. He said that in some places the Hibernian Society is a pest and practices cruel tyranny, its members indulging in drinking and dancing and compelling people to join it through threats of boycott and even personal violence. If the Hibernians will issue a condemnation of the Roman Church and come out of it, they will be respected by all good people.

PROTESTANT WORK FOR ITALIANS

BY REV. PROFESSOR GIORGIO BARTOLI (Continued)

In any system of intellectual freedom, men will be found who do not know how to properly use that freedom. So it is with Presbyterianism. A few of its ministers have here and there developed views in some respects not in harmony with the Westminster Confession of Faith, to which at licensure and ordination they are bound to profess their adherence, and their Church, in its great jealousy to guard the liberty with which Christ has made them free, has not yet felt it wise to apply a discipline provided by Scripture and which is amply sufficient to purge the Church and to admonish the erring ones, whenever the Spirit of Truth shall show the Church that the time has arrived to apply it. And sad though it may be to have even one in its midst whose mind may not be altogether clear as to the whole body of divine truth, such a condition of affairs is much to be preferred to the intellectual slavery that obtains under the dominion of the Roman Curia.

Your own lecture is an illustration of this. It is printed in pamphlet form, and on the fly-leaf I find these words: "*Nihil Obstat*. Right Rev. J. F. Loughlin, D.D., *Censor Librorum*. *Imprimatur* X Patrick John, *Archbishop of Philadelphia*." *Nihil Obstat*; "nothing hinders." *Imprimatur*; "it is authorized." What a spectacle to behold, a man of your intellect and standing in your Church, one of its few irremovable rectors in this country, as I am informed, being compelled to ask and obtain any other man's permission before daring to speak his mind upon any subject he chooses! What a bondage!

Can you judge the entire body of Presbyterians by the unofficial opinions of a few of them? What if I were to charge the whole body of the American Roman Catholic episcopate and priesthood with "Americanism" because, before Pope Leo condemned it, a great number of them adhered to the religious views implied by that name? If I were to do so, you would accuse me of being illogical and unfair, and rightly so. Are you then warranted in accusing a vast body of good and learned men of rationalistic tendencies, which, after all, are shared only by a few of them?

You are evidently a follower of a systematic the-

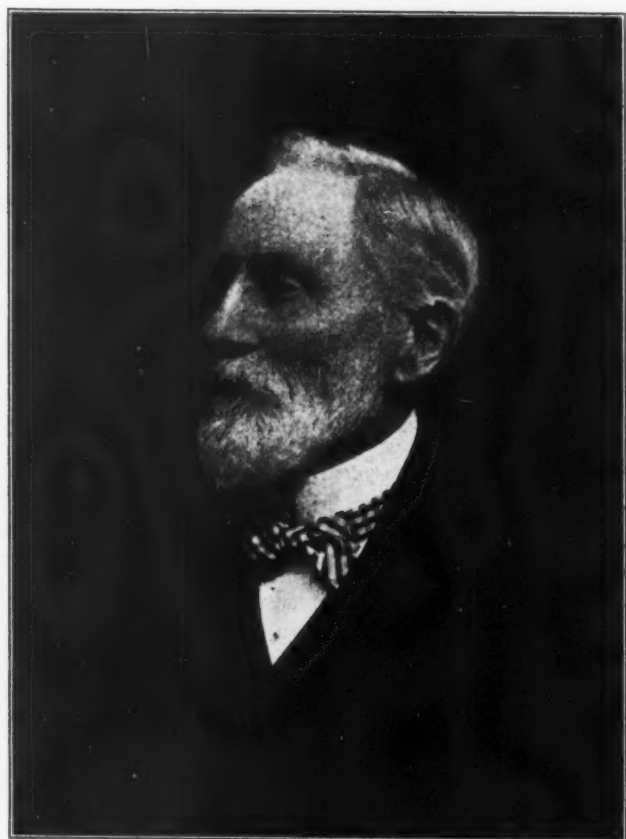
ology. Now, you certainly should know that the Bible does not teach any of our Christian systematic theologies of that *exclusive* type, such as usually Christian divines invent and teach. God is too great a Being to be shut up within the theological meshes of a humanly invented system. You may sooner enchannel the ocean than reduce to a system God's infinite revelation. You look at the Gospel from the Roman point of view and with a mental attitude which I shall call mediaeval. In such a condition of mind you are unable to distinguish in the Bible the eternal from the temporal, the spiritual from the material, the symbol from the thing symbolized. The same texts of Scripture which according to you establish the monarchical condition of the Church were interpreted by uncounted millions of devout and learned Christians in quite another way. According to our view, only the invisible kingdom of God is one, not the visible Church; the former is the home of all pious and truly Christian souls, no matter to what denomination they may belong; the latter is made up of all Churches which worship God and his Christ in spirit and truth, although under different names and in various ways. You are unable to conceive of all this; hence your disdainful hit at Protestantism as "the City of Confusion," and your self-laudatory hymn as a dweller in the "City of Concord" (p. 12). Roman Catholicism is truly the City of Concord! You may utter this boast before an illiterate audience, but I doubt whether you would care to repeat it at a meeting of learned theologians! As a matter of fact, there is in Roman Catholicism as much doctrinal disagreement as in Protestantism, with this difference, however, that whereas Roman Catholics are not free to openly affirm and maintain their opinions, Protestants may do so. As your sarcastic remark about Protestantism being "the City of Confusion" is widely known and often repeated, not only in Roman Catholic, but even in Protestant circles, allow me, Very Rev. Sir, to quote a few lines on this point from one of my recently published books: "The Primitive Church and the Primacy of Rome."* I take

* G. Bartoli. "The Primitive Church and the Primacy of Rome." Hodder & Stoughton, London, 1909. Page 148.

it from Chapter VIII, which is upon "Doctrinal Unity in the Roman Church." After having established that Scripture and tradition teach us the mysteries of our Religion indeed, but leave us in the dark as to their explanation, and after having added that learned theologians, councils and scholars endeavored in the past to explain them to us, I subjoin: "The Church, the General Councils, and Christian divines, when explaining the articles of faith, must necessarily make use of the ideas, language and intellectual tendencies of their times. At the bottom of their explanation there lies a philosophy which is the philosophy dominant in their times. Deny that philosophy and down falls the explanation and interpretation of the articles of faith. For instance, in the Holy Trinity there are three persons. But what is a person? Shall I accept the definition of Plato, or that of Aristotle? And, to come nearer to us, shall I lay down as alone true the definition of the schoolmen devoted to St. Thomas, or that of the modern? Shall I say that a person is 'a subsisting being, standing complete in itself,' or 'a self-conscious ego'? or again, shall I accept the definition, or rather the concept, of Scotus and Suarez? That makes an enormous difference in the explanation of the mystery of 'Holy Trinity.' What is a subsisting relative? If I ask the Thomist I get one answer, if I ask the followers of Scotus, I get another quite different. Father Suarez, in the eyes of many extreme Thomists, is simply a heretic, especially with regard to the Holy Trinity and our Lord's Incarnation.

"Again, suppose the theory of matter and form is groundless or even false, and what will become of the whole series of Tridentine definitions? The Fathers of Trent were schoolmen of the Thomist type, and they conceived the explanation of faith in a Thomist way, in obedience to their philosophy. This is the reason why, after close on two thousand years of study, there are no two Christian divines that agree fully on any given subject and that on each point of doctrine there are at least two or three, often four, five, or even more different opinions. The whole history of dogmatic theology proves this to perfection, and it is no use to deny what is apparent to all who can read.

(To be continued)



Richard Cohe Morgan.

(13TH MAY 1827-29TH OCT. 1908)

*From a Photo taken 5 weeks
before his home-call in the
fiftieth year of his Editorship.*

R.C. Morgan

*Founder
& Editor of*

"The Christian".

"A VETERAN IN REVIVAL"

This fitting description is applied to the late Richard Cope Morgan, for fifty years the Editor of the London *Christian*, by his son, Mr. George E. Morgan, M.A., who has written an excellent biography of the famous Christian journalist. Of this great man it could be truly said that nothing that affected the welfare of the kingdom of God on earth or the spread of the Gospel was foreign to him.

Practically every form of "home" and "foreign" mission work enlisted his interest and support, while during his control of the London *Christian*, with its world-wide circulation, the contributions of its readers for all kinds of religious and philanthropic work amounted to millions of dollars.

The twenty-three chapters of the book present a striking panorama of diverse forms of evangelistic effort to all of which Mr. Morgan afforded important help. The task of the author to present all these so vividly and attractively was a difficult one, but it has been performed with great skill.

Those who are interested in the evangelization of Roman Catholics and in resistance to the ceaseless aggressions of the Papacy upon the liberties of free peoples will find special pleasure in reading the sixteenth chapter, entitled: "The Pope and the Priest." Reference is made to Mr. Morgan's interest and practical help in the case of Manuel Matamoros, a persecuted and imprisoned pioneer of religious liberty in Spain, and in Father Chiniquy's work in Canada. He much appreciated the work of the Rev. Thomas Connellan, the Editor of the Dublin *Catholic*, in Ireland, and we are also told:

The thirty years' work in America of Pastor James A. O'Connor—another convert from Rome—was likewise highly esteemed. Mr. O'Connor was an old friend; his consistent aim has been the evangelization of Roman Catholics, and more especially of priests, and he has been instrumental in leading into the truth many former monastics who are now usefully engaged as Protestant pastors, evangelists or missionaries.

The responsibility of Roman agents in China for the Boxer outbreak in that country was boldly stated by Mr. Morgan, who lifted his voice in warning also when Princess Ena, of Battenberg, abjured her Protestant faith to marry the King of

Spain, and his last utterance against Papalism was in connection with the Eucharistic Congress in 1908.

Mr. Morgan's interest in the evangelization of the Roman Catholics was apparent to the Editor of *THE CONVERTED CATHOLIC*, when the latter met the great English journalist at the first Bible Conference which Dwight L. Moody had convened at Northfield, Mass., in 1881. For several years, during Mr. Moody's life, Mr. Morgan was one of the inspiring influences at these Conferences. His last visit to the United States was in 1900, when he was accompanied by Mrs. Morgan, a lady of fine culture, who had been brought up in the Roman Catholic Church, and was converted before her marriage. Of this lady Mr. George E. Morgan, the author of this admirable book, says:

In 1897 my father married Miss Wilma Danecki Mazur, an accomplished Polish lady, some years his junior, with whom he spent eleven years of extreme happiness. By an intense love and devotion in ministering to his every need, a loyal comradeship during long periods of trouble, and a sweet spirituality which answered to his own, she enwrapped his declining years in an atmosphere of peace and rest, which formed a fitting reward for the strenuous years in which he had so abundantly labored for others rather than himself.

This estimable lady, who is now in the Philippines doing missionary work, has in preparation "The Travels of R. C. Morgan," which we are confident will be as interesting as this biography by his son.

Mr. R. Cope Morgan's long and extensive experience of distinctively Protestant propaganda led him to conclusions that afford strong support to the principles upon which the work of Christ's Mission and of *THE CONVERTED CATHOLIC* has been conducted from the very first. On this subject his biographer says:

He knew that controversy and denunciation of error were no substitute for the positive presentation of Christ as the only Mediator between God and man. Him he exalted; to Him he pointed weary, sin-sick souls who had found no peace in penances, no satisfaction in indulgences, and no rest till they found it at the foot of the Cross, in Him who died, the just for the unjust, that He might bring men to God.

The value of the book is greatly enhanced by a copious index and by twelve fine pictures, of which four are photogravures. The price is \$1.50, and it can be ordered from this office.

T. C. M.

Rev. Dr. Howard Crosby and Christ's Mission

In his address at the Christ's Mission service in March, reported in the April CONVERTED CATHOLIC, the Rev. Dr. Robert S. MacArthur, in graceful, eloquent language, referred to the late Rev. Dr. Howard Crosby and the last occasion in which he had met that distinguished man—at a meeting of a literary society of which they were both members.

Dr. Crosby's favorite daughter, Agnes, was married in 1890 to a young Presbyterian minister, Rev. Arthur H. Allen, of Troy, N. Y., and when a year later a baby girl came to the young couple the mother lived only a week afterward. The summons for Dr. Crosby, to which Dr. MacArthur referred, was to the bedside of the dying young wife and mother. At the funeral Dr. Crosby caught a cold, which developed into pneumonia, and in ten days he was at rest forever with God.

For many years Dr. Crosby had been one of the foremost ministers and citizens of New York City. When the friends of Christ's Mission sought to have it incorporated in 1887 under the title of "Christ's Mission for the Conversion of Roman Catholics," two Judges of the Supreme Court of the State of New York, Patterson and Barrett, both Protestants, each refused to affix their signature to the act of incorporation, as the law required, on the plea that the title might be offensive to a large section of the population. Pastor O'Connor then called on Dr. Crosby in his study in the Fourth Avenue Presbyterian Church, and he was indignant that Judges of our highest State Court should refuse to perform an act which, though purely perfunctory, might be displeasing to Tammany Hall and the Roman Catholic Church, which were synonymous terms in those days.

"You must have your society for the conversion of your brethren," said Dr. Crosby to Pastor O'Connor. "My grandfather fought by the side of George Washington in the War of Independence, and it is an outrage that after more than a hundred years of American freedom our citizens should be afraid of the power of the Roman Catholic Church in politics."

Then he asked Pastor O'Connor, "What do you mean by the words 'For the Conversion of Roman Catholics' in your charter?"

To this Mr. O'Connor replied, "To bring them nearer to God, nearer to Christ, like other Christians."

"That is a noble purpose," said Dr. Crosby, "and you should be adequately sustained by all Protestants in such a cause. To bring your brethren nearer to God, nearer to Christ? If anyone should start a society for the conversion of Presbyterians in that sense, I would join it myself. The more of such societies we have, the better for our country."

As nothing could be done with the Judges on the bench, Dr. Crosby gave Pastor O'Connor a letter of introduction to Judge Noah Davis, who had recently retired after serving twenty-eight years in the Supreme Court, during fourteen of which he had been Chief Justice. When he learned the facts in the case, he said he would have signed the paper if he had been still on the bench, but that the other Judges had discretion in the matter. It was finally decided to eliminate the words "For the Conversion of Roman Catholics," and let "Christ's Mission" be the sole title.

Then Mr. Chauncey Shaffer, the great lawyer of those days, carried the paper to Judge Donahoe, a Roman Catholic, and he signed it, remarking at the same time that he would have signed it in its original form if it had been presented to him. Tammany Hall is no longer in power, and a converted Roman Catholic is Mayor of New York, the best Chief Magistrate the city has ever had.

Christ's Mission has accomplished a great work in its special field of labor with its simple title, and Catholics have been influenced in large numbers by its teaching, which has brought them nearer to God, nearer to Christ, and into the communion of the various Protestant churches. Among those converts from Rome have been 160 priests.

A missionary in the Southwest writes.—I am much pleased with your Magazine and your noble work. I labor among a tribe of Indians. After many years of effort Rome has stepped in and has much hindered the work by taking sides with the heathen "medicine" men or Shamans. Their success, however, is with the baser element, and only due to the fact that they cater to the heathen superstitions by mixing Roman paganism with the native American article.

Letter from a New York Converted Catholic

Dear Sir:—Having accidentally—or, rather, providentially—come into the possession of a few of your Magazines for 1908 and 1909, I have become very much interested in your work, and now I have left the Roman Catholic Church, after being a member of it since my birth. When I was young there were many doctrines which I could not understand, but, not having reached the age of discretion, I concluded that these mysteries would eventually unfold themselves. They did; and that is why I have renounced Roman Catholicism. I have discovered that, to be a so-called good Catholic and to follow the teachings of the Church, one is compelled to be unchristian, hypocritical and insincere.

I also find that the moral tone of the average Catholic family is far inferior to that of the Protestant family. I can truthfully say that the confessional is conducive to immorality, and that as an institution it is dangerous and should be abolished.

I have fruitlessly endeavored to compare Christ and His apostles with the so-called Vicar of Christ on earth and his Cardinals, but it is simply impossible to do so. I give all honor to the former, and none whatever to the present-day money-laden, grasping, hypocritical, well-fed, silk-robed prelates of the "Apostolic Church."

In my opinion, the Roman Church is anything but apostolic, pious or charitable. To-day its own earthly power is preached far more than the Word of God.

God has been relegated to the extreme rear, and His glory is only a secondary consideration, used simply as another means to gain money and power. The Almighty is placed by the ecclesiastics on a par with other good investments, such as shrines, relics, etc., and as a cloak to cover the ultimate aim of the hierarchy—that of earthly sovereignty.

It is not enough that these ecclesiastical Shylocks demand their pound of flesh in the money of their dupes; they must needs destroy the individuality of man, a blessing bestowed on us by God Himself.

The evil influence of the Roman Church insidiously pene-

trates into the homes of the people, and often destroys the happiness of families.

The offensive humiliation of its parishioners—especially the women and girls—in the confessional is a disgrace and a blot on civilization, and is a form of degradation that no other religious body in this country would tolerate. I think that all the men of the Roman Church should resent this practice, be dupes no longer, and assert their manhood and God-given rights of liberty. Even if they do not take the trouble to protect themselves, they should at least protect the sanctity of their homes from continual insult.

I am telling my friends who are still in the Roman Church that they should resent its domineering with all their strength and cast aside the iron fetters of mediævalism and corruption. If they would stand upright in the light of God's mercy and proclaim themselves free from the tyrannical and intolerant yoke of Rome, I'm sure all mankind will profit by it, as well as themselves.

I feel, my dear sir, rather strongly on what I consider real Christian Catholicity, so I trust you will pardon this outburst and consider me a subscriber from now on, to your Magazine, which I have found so interesting and helpful.

I have been, as you may surmise, one of the many wanderers from Rome, seeking vainly, till now, a haven of soul rest. Keep up your good work, for there are many more like me, and I can assure you that your books will reach some of them. I'll see to that.

G. M.

From Newburgh, N. Y.:—I send subscription to your excellent Magazine. You will not recall me, but we have met at old Northfield in the days of grand old Dwight Moody. You are doing a grand work, and one which is necessary for both Roman Catholics and Protestants.

I have always admired the manner in which you meet the issue—speaking the truth in love. I wish I could help you more. I want to be a subscriber to your monthly till I go hence. I have also spoken of it to the members of our congregation, and I think several of them are subscribers. May the Spirit of the Christ keep you vigorous and fresh in the work.

Rev. W. F. C.

Bits of Correspondence

From Keuka Park, N. Y.—I do not consider THE CONVERTED CATHOLIC simply as a luxury but to me it is a necessity. I consider your blessed work, too, as absolutely necessary for the welfare of our country and I wish I had plenty of money to send you for that work.

I am trying to introduce THE CONVERTED CATHOLIC to ministers of my acquaintance. God bless your work. Rev. T. A. S.

From Washington, D. C.—In ordering a copy of the interesting book, "Geraldine de Lisle," one of our subscribers in Washington, D. C., says: "I must also tell you that the young man from the Roman Catholic family in whom we are interested, and to whose case I referred several times in my correspondence with you, has united with one of our Presbyterian churches. I know this will interest you and make you glad." M. M. C.

From Brooklyn, N. Y.—I am one of the "other lost sheep" who have been "called out of darkness into His marvelous light." The message of Christ that led me out of the Stygian blackness of Roman Catholicism was Matthew 11:28: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." This was the first verse of Scripture I knew, and it saved me as soon as it was shown me. The whole plan of salvation was made clear to me in those few simple words, after twenty-five years of bondage. Whom the Son sets free is free indeed. M. L. S.

From California.—I wish that many thousands of the Christians of our land knew more of the work you are doing. We have adopted THE CONVERTED CATHOLIC as part of our supplemental reading in connection with our study topic "The Gospel in Latin Lands." I offered my copy to our class from September to the end of the Missionary Year. I am hoping that this may lead to many personal subscriptions. I consider the last two issues the two best numbers I have ever seen. God gives you in a marvelous way the power to deal plainly with error and yet lovingly with the deceived ones. J. M.

From Buffalo, N. Y.—It may interest you to know that at the communion service of the Pilgrim Evangelical Church, of this city, on Sunday, March 27, five former Roman Catholics were received into membership. A. O. O.

From Canada:—I am wonderfully in love with THE CONVERTED CATHOLIC. You are doing much good by publishing it month by month. Every Protestant in the United States ought to take it. F. F.

From Jersey City:—I consider your Magazine indispensable, and without it would remain in ignorance of many facts that are useful to me as a loyal American. May its usefulness in revealing to the American people the character of the organization that is using its baneful influence to destroy all the distinctively American institutions and supplement them by trying to establish those intolerable and damnable fruits of the Papacy, continue for many, many years, with ever-increasing influence. E. G.

From Guatemala, Central America:—Allow me to thank you for your bright and interesting Magazine, which is improving with every number. How I wish we had a publication in Spanish like it! However, we often avail ourselves of its contents, both for writing and speaking. May God bless THE CONVERTED CATHOLIC abundantly, is my prayer. Rev. W. K.

From Canada:—I thank God for Christ's Mission, for yourself and for the work you are doing. You are laboring in New York, and I am working here. In this fair Canada 45 per cent. of the people are Roman Catholics. One million and a half of French-Canadians in Quebec are enslaved to the Pope. I received the light sixteen years ago, and ever since I have been working to help my own people—the Roman Catholics. I am sent by the Presbytery of Toronto to speak in the churches on Romanism and the work of evangelization among the French-speaking people. Let me assure you of my sympathy for your work. M. C. B.

From Providence, R. I.:—One of my friends has kindly lent me several copies of THE CONVERTED CATHOLIC, for which Magazine I now send subscription. I found them most interesting, because I was brought up a Roman Catholic. After the death of my mother I went to live at the Young Women's Christian Association, and after a while I joined a Baptist Church. My Catholic friends think this was a terrible thing for me to do. Your magazine will help me. K.

A MODERNIST'S LETTERS TO POPE PIUS X

This is a book of 300 pages written by one of the most learned priests in the Roman Catholic Church, and who, as a Modernist, which he signs himself, has not formally withdrawn, as yet, from the Papal allegiance. Until recently this gentleman was a professor in one of the colleges of the Catholic University at Washington, D. C. The book is published by the Open Court Publishing Company, 378 Wabash avenue, Chicago; and the head of the firm says that the author is not known to him personally. The Jesuits, in reviewing the book in their new weekly paper *America*, said that they knew who the author was; so does THE CONVERTED CATHOLIC. But until he reveals his identity, his confidence will be respected.

One of the faults the Jesuits found with the book was that the picture of Pope Pius X appears as the frontispiece and the Papal arms are on the next page. But as long as that priest has not formally renounced the Roman Catholic Church, it is silly to notice such unimportant details. The publishers had the right to use the picture.

In the preface, the author says: "Father Tyrrell [the famous English Jesuit] less than a year before his too early death, said, speaking of Modernism in America: 'I cannot understand America. With its freedom and intelligence, its representatives ought to be in the forefront of the Modernist movement. Yet Modernism has produced there hardly an echo. The Church in America is asleep; and I can conceive nothing that will awaken it, but the production of some book native to the soil, which will raise so loud a cry of reform that all who have ears must hear.'"

This book is the answer to Tyrrell's complaint.

What "Modernism" is the author explains also in the preface.

It is fundamentally a great question of spiritual liberty, attended, as advancing liberty nearly always is, with the tragic element of suffering, as men strive to reach forward to the new light of the intellect while not relinquishing the ancient loyalties of the heart. It has brought a crisis perhaps of life and death to the mightiest religious organization that has ever existed among men. It aims at a restatement of the creed, a revolutionary change in the external polity, and a regenera-

tion of the inner spirit of the mother-church of Christendom. Upon the issue of it depends, to an extent which those who know the movement best are most inclined to magnify, the future place of Roman Catholicism in the history of civilization.

Will the Church, which was once the arbiter of Europe, turn aside from traditions of secular ambition and authority? Will the great tribunal which retains its Index, still a power, and its Inquisition, now a shadow, say to the scholar: "I will not interfere with you; be free!" and to the heretic: "I will not anathematize you; be sincere!"? Will the institution which, claiming absolute infallibility, has moulded the minds of its devout adherents to total submissiveness, modify its claim, and relax the obedience in which it holds half the civilized world? These are the questions raised by Modernism. This is the crisis which has wrung a cry of terror from the present Pope. And the crisis is of so impressive a magnitude, extending indeed to other orthodoxies over and beyond the Roman; it is so full of possibilities for the religious history of the future that the interest in it must appeal not only to the Roman Catholic, but to every man reflective enough to read history in the events that happen before his eyes.

Here are some extracts from this remarkable work. In the first letter (p. 6) the author says:

The sorrowful history of Roman tyranny has been now and then illuminated by spokesmen of freedom, and at intervals the voice of candor has flung its challenge into halls that were better acquainted with the accents of subservience, falsehood, and intrigue. In the spirit of these apostles of truth-telling, the writer of these letters ventures to commit the impropriety of addressing you. Who I am is of the smallest consequence. Suffice it to say that I am an American, penetrated to the heart with the love and the traditions of my country; that as an American I cannot tolerate bondage, and must detest whatever man or institution endeavors to check the ever-growing, ever-rising personality of man in its aspirations for larger freedom and more perfect truth; that furthermore, I have been drilled and disciplined in the Roman system from my youth; that for years I could see no distinction between Romanism and Catholicism; but that now after long study and reflection, in the course of which I have tried to follow the highest ideal of Truth which God has permitted me to see, I have come to the conclusion that a Papal power capable in this twentieth century of such infamies as the syllabus of Pius IX and your own campaign against modernism, is irreconcilable with civilization and is destructive of the religion of Jesus Christ.

In the fourth letter he says:

Religion is the name of our God-obeying, Godward-growing life. Religion means union with God, character culture in the pursuit of infinite Truth, Justice and Love. The Christian religion signifies the type and method of the spiritual relationships as shown forth and taught by Christ. Christianity is God-worship in the Christ-manner; soul-cultivation after the Christ-model. **In a word**, the aim of Christianity is to reproduce and perpetuate the Christ-life. A Christian Church is a brotherhood of Christian disciples; and that Church will be the best and truest church which teaches in the most pure and perfect way the Christ-life, the Christ-character.

DEATH TO HERETICS.

As a freeborn American the author was shocked when he found he could not continue to be a priest of Rome unless he endorsed the teaching of St. Thomas Aquinas, whom he quotes in the sixth letter (p. 24) as follows:

The supreme text-book, standard in every Catholic theological school in the world, is the *Summa Theologica* of Thomas Aquinas. In that work we read: "Respecting heretics, we have two observations to make: In the first place they are guilty of a sin by which they deserve to be excluded, not only from the Church by excommunication, but from the world by death. * * * In the second place, the Church is merciful unto the conversion of the erring, and does not straightway condemn. It is far more criminal to corrupt the faith which is the life of the soul than to counterfeit the coin of the realm which is a convenience for earthly life. And if counterfeiters and other malefactors are justly put to death by the secular power, for a greater reason may heretics, when convicted of heresy, be not only excommunicated but justly killed.

Quoting further from St. Thomas on the same subject this learned man says: "When the heretic is stubborn, the Church, despairing of his conversion, provides for the safety of others by cutting him off from the Church through sentence of excommunication, and finally by yielding him up to the secular power to be killed (*a mundo exterminandum per mortem*). * * * But when heretics relapse again into heresy, it is a sign of inconstancy in faith; and therefore when they once more come back they are allowed indeed to do penance, but are not free from sentence of death." (*Summa-pars 2a 2dae quæst.*, XI-art. 3 et 4.)

One more extract from this remarkable book shows the anger and even hatred that exists among American priests toward their Italian masters. In Letter XII (p. 61) we read:

Your Papal See, Sovereign Pontiff, is the most exclusive despotism, the most absolute autocracy, the most humiliating tyranny, that still defies public opinion and outrages the conscience of mankind. Under the rules of that tyranny, you may expect the world to return only when the world shall have gone universally insane, and when its present passion for Liberty shall have appeared to it as but a drunken dream. If any anger is ever justified, it is the anger of a free man upon whose neck presses the heel of a scoffing despotism. If ever we may give way to a bitter temper, it is when a foreign tyrant sends to our free shores the message in the name of God Almighty that we are slaves. If ever we may rightly speak in the heat of indignation it is when our self-respect is violated by a cabal of irresponsible Italians who hate our institutions, gird at our freedom, and scorn the courteous petitions we address to them.

Recent Publications

Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa. 360 pp. Price \$1.50. Southern Publishing Company, Box 517, Mobile, Ala. A learned work, written by a former priest named Juan Orts Gonzalez, who has adopted the pen name given above. The twenty-third chapter deals with the question of the allegiance of Roman Catholics to the State as being subordinate to that which they must render to the Pope. The actual position of the Roman Church on certain fundamental American institutions is given in quotations in the original Latin from official documents. Quotations from high authorities are abundant throughout this valuable book.

* * *

The Christic Reign. By Robert Stuart MacArthur, D.D., LL.D. Price \$1.50. American Baptist Publication Society, Philadelphia. A volume of characteristic sermons by the veteran pastor of Calvary Baptist Church, New York City, in which sound evangelical doctrine is expressed in the terms of the highest modern culture and the eloquence that has its origin in the saturation of heart and life with the theme that inspires the utterance.

**Editor O'Connor's Letters to Cardinal
Gibbons**

Eighth Series.

No. 17.

Rotterdam, Holland, August, 1910.

Sir:—Before sailing for Rotterdam, Holland, last month on a vacation that has been rendered necessary by strenuous labor in this good cause during the past year, some noteworthy events occurred that I must bring to your attention. The first was the suspension of one of the best men in the priesthood of Rome in this country, and the second was the publication of a book by one of the "Modernists," who was a learned professor in a college, and a great orator, in connection with the Catholic University at Washington, D. C. The daily press gave full accounts of the Rev. Dr. Gallen's enforced resignation, but the "Modernist's" name did not appear as the author of the book. Even the publisher said he did not know him personally, but as few events occur in your Church which do not come to my knowledge, the identity of the writer was revealed to me by one of the most prominent Catholics in this country as soon as the book appeared. The facts relating to Dr. Gallen are as follows:

A great sensation was created in western Massachusetts, and indeed all over New England, by the letter of the Roman Catholic Bishop of Springfield, Mass., demanding the resignation of the Rev. Dr. P. H. Gallen, Roman Catholic pastor of the Church of the Annunciation in Florence, Mass., because the priest, in a recent sermon, had paid a tribute of respect to President Seelye, of Smith College, for his liberal and generous treatment of Catholic women in that famous institution. In his letter, which was dated June 22, 1910, Bishop Beaven said:

"Reverend and Dear Sir:—Your public pronouncement last Sunday to your parish and its aggravation by giving it to the public press has deeply occupied our attention, and we are forced to act summarily in this matter by the belief that it will be by superior authority referred to us for an explanation and a statement of the action we have taken to provide against any further promulgation of similar reprehensible propaganda from a Catholic pulpit. If your pronouncements were not clothed with the official sanction of your delegation by the diocesan appointing power and

vested with all the sanction of the teaching pulpit of the Church, we might accept the plea that they did not carry with them any authoritative force and were merely the utterances of the individual, divorced from his official relations to an organized society. But such a status cannot be accepted, and your action must carry with it all the consequences of an abuse of an official position. In view of the above facts, we now formally demand at your hands the resignation of the parish of the Annunciation of Florence in this diocese of Springfield.

"Given at our episcopal residence on this 22d day of June, with our signature and counter signature of our chancellor.

"THOMAS D. BEAVEN, Bishop of Springfield.

"JAMES F. AHERN, Chancellor.

"N. B.—We shall expect your resignation within six days from the date of this letter."

The press dispatches, in speaking of Dr. Gallen's suspension, said that his departure from Florence, which is a part of Northampton, was deeply deplored. For more than a score of years pastor of a representative Catholic church, he has been during all that time a foremost citizen. As a member of the public library committee, a member of the board of park commissioners, and trustee of the Dickinson Hospital, he has done his share of work as a citizen. He has been often a speaker at public functions and on many occasions has offered public prayer. He is remembered among the workmen of the western part of Northampton for the part he played in settling the cutlery strike of 1901. He has been a worker in the People's Institute.

In the sermon which drew down the wrath of his ecclesiastical superior, Dr. Gallen merely said that Catholic young men would be benefited by associating with Protestants at Harvard, Yale and other universities. "Especially," said he, "are our Catholic young women to be congratulated who, as students of Smith College, have come under the benign influence of its good president, Dr. Seelye. They could not have a kinder and more sympathetic master and friend than this distinguished educator, whose broad and liberal mind always gave due recognition to the moral and spiritual power of the Catholic Church."

There was consternation in the Roman Catholic Church of Florence on Sunday, June 26th, when Father Gallen read Bishop Beaven's letter and announced that, as he was compelled to resign, that would be the last Sunday he could be with them. Like a soldier, he said, he had to obey. The people would like to retain him as their pastor, but he did not wish them to take any action in the matter.

PRIESTS LEAVING THE ROMAN CHURCH

That great numbers of the Catholic people are continually leaving the Church of Rome is one of the most widely known facts of our day.

That the same process is going on in the Roman priesthood is generally known to the readers of THE CONVERTED CATHOLIC, though it is on a smaller scale. But hardly a week passes that priests do not either write or come to Christ's Mission seeking counsel or aid in their efforts to escape from the false position in which they find themselves.

On June 20, another priest from the Trenton, N. J., diocese called at Christ's Mission. He is the fifth priest under Bishop James A. McFaul's jurisdiction who has recently sought advice at the Mission. It is singular that so many priests should be leaving Bishop McFaul's diocese. It may be partly accounted for by his repeated announcements of the enormous losses of the Church of Rome, losses that are two to one of the present membership of the Church, which the United States census for this year now places at 12,679,142.

LETTERS CONCERNING PRIESTS

Besides the communications received from priests, letters frequently come from Christian friends who are interested in some of the priests they meet.

One such letter was, in part, as follows:

March 21, 1910.

"Dear Pastor O'Connor:—Last year a friend and I spent several weeks in a village in France, near Tours, boarding with the curé and his mother and sister while studying the French language. You can imagine my interest when I discovered that the curé was very much dissatisfied with conditions in the Roman Church. I found that he did not believe in the Pope and in many things in the Church, so that I was not surprised to receive a letter from him asking if I knew of any school or college in America where he could teach French and escape from his present ambiguous position. His mother and sister are dependent upon him, so that he feels he cannot leave France unless he has some definite position in view in America. He knows English quite thoroughly, as for some years

he has had Americans boarding with him during the summer to learn French; thus he has had a good deal of experience that would prove useful in this country. He is a genial, charming, simple-hearted man, with much personal magnetism. I feel sure that if he once got a start in America, he would have no trouble in making his way. He and his family were so kind to us, that I should like to help him in any way into the light of the Gospel." L. J. N.

Another letter from a Presbyterian minister now traveling in Europe refers to a young monk in Venice, a bright, intelligent fellow, who earnestly desires to leave the Roman Catholic Church, if the way should open for him to make a living at anything in America. As several Italian priests similarly situated have recently written to Christ's Mission, the first counsel to be given to these men is that they should make a public declaration of their sentiments and a renunciation of the Roman Catholic doctrines in which they have lost faith.

Failing to do this, they should get their "Exeat" from their Bishop and be formally received into some diocese in this country, though they need not use the "Faculties" thus obtained. This is what many priests have done before coming to Christ's Mission, and these are now ministers and missionaries in various Protestant denominations. While in Europe this season I hope to enlarge my experience in this work of evangelizing the Roman Catholics. Don't you wish me good luck and a safe return to our own country?

Yours truly,

JAMES A. O'CONNOR.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$ to be applied to the use and purposes of said Mission.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

JAMES A. O'CONNOR, PUBLISHER,
331 West 57th St., New York.

Subscription, per Year..... \$1.50

Entered at the Post Office, New York, as second class matter.